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Le document présente le programme d'études en enseignement moral et religieux protestant pour les élèves de cinquième année du secondaire. Le thème général de l'année est: la recherche de sens. L'objectif général du programme est d'approfondir la perception qu'a l'élève du but et du sens de la vie pour lui-même et pour la société. Le programme est réparti en trois modules: 1. la recherche humaine et la Bible; 2. la recherche religieuse; 3. la qualité de la vie. Pour chaque module, on précise les objectifs terminaux, les objectifs intermédiaires, le contenu des cours et la répartition du temps. Quelques indications sont données, en conclusion, sur la façon d'évaluer les apprentissages.

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Secondary School Curriculum

PROTESTANT MORAL AND RELIGIOUS EDUCATION

SECONDARY 5

Québec

EDUQ 8870421

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PROTESTANT MORAL AND RELIGIOUS EDUCATION

SECONDARY 5

Direction de l'enseignement protestant

Approved by the Comité protestant
of the Conseil supérieur de l'éducation,
August 1985

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A new course of study called "Protestant Moral and Religious Education — Secondary 5" is being issued in conformity with Section 3 of the Regulation Respecting the Basis of Secondary School Organization. I am pleased to confirm that it has received the approval of the Comité protestant of the Conseil supérieur de l'éducation, and I hereby authorize this course for use in all schools offering Protestant Moral and Religious Education. The authorization will take effect on January 1st 1986.

Claude Ryan

Minister of Education

PREFACE

One of the unique dimensions of public education in Québec has been, and still is, the confessionality of its educational system. Although the use of the word "confessional" to describe the system is recent, the reality to which it refers goes back to the very beginnings of public education in this province. The challenge facing legislators and educators alike was that of instituting one educational system which respected both religious and cultural diversity. This challenge was met by legislation which gave to the religious minority the right to dissent from the majority and set up schools which reflected its own values and traditions. This fundamental right, which makes it possible to have freedom of religion rather than freedom from religion, is one that is deeply rooted in the traditions, the laws and the experience of the people of Québec.

THE REVISED PROGRAMME OF MORAL AND RELIGIOUS EDUCATION IN THE SECONDARY SCHOOL

Introduction

The past decade has been a time of rapid development in the course area known as Moral and Religious Education. In the early seventies, a programme outline was produced for secondary schools, providing broadly stated objectives and guidelines for each grade level. The task of defining, in more specific terms, the parameters of this subject area became the main focus of programme development in the ensuing years. The ongoing consultation with teachers, parents and administrators has helped to identify the direction of programme revision, and it is to this task the present document addresses itself.

a) Revision Process

The guidelines for curriculum development provided by the ministère de l'Éducation and embodied in **The Schools of Quebec: Policy Statement and Plan of Action** form the basis of the revision process and constitute the mandate to restate the objectives of the Moral and Religious Education programme in a more formalized and in a more detailed manner.

The shift from programmes described in outline form, to programmes based on general and specific objectives, is the most obvious result of the revision process. Defining the general aims of each level of study, the present programme further specifies the anticipated development expected in the student that will favour the attainment of these aims. The objectives and content presented in the revised programme are prescriptive in nature and establish the minimum requirements for each grade level.

While promoting a greater degree of clarity in its presentation, the revised programme also reflects the need for flexibility in responding to the needs and interests of students in the various regions of the province. The content outlined for each grade level can be expanded to provide the school board with the opportunity to enrich and adapt the programme in accordance with the needs of its schools and the priorities of their respective communities.

b) Format

A common format has been adopted to describe all levels of the secondary programme. The format features an hierarchical development from the general to the specific: Theme ——→ Topic ——→ General Objective ——→ Terminal Objective ——→ Intermediate Objective ——→ Content Outline.

In order to facilitate a complete understanding of the programme described in the following pages, a definition of terms follows:

Theme	A thematic approach to curriculum design has been retained to structure and define each level of the secondary programme. Providing a focus for each year of study, the themes also reflect the developmental nature of the entire programme.
Topic	Whereas the theme provides the focus for an entire grade level, the topic headings define more clearly the content to be considered in each of the modules which make up the year's work.
General Objective	The general objective provides a statement of intent and reflects the aim of a particular module of study.
Terminal Objectives	The terminal objectives flow from the general objective and indicate in more specific terms the anticipated development expected in the students over a given period of time.
Intermediate Objectives	Stated in behavioural terms the intermediate objectives describe particular learning activities which together foster the attainment of the terminal objective.

Content Outline — The content outline provides a listing of topics for examination when addressing each intermediate objective. This listing serves as the basis for further elaboration by the subject teacher.

Time Allotment — In an attempt to facilitate lesson planning over the entire module, the minimum number of classroom periods needed to respond to each intermediate objective is indicated.

c) Modular Options

The programme for each level of the secondary school is divided into three modules, namely: Biblical Studies, Phenomena of Religion, and Personal and Social Development. These modules are seen as complementary. However, at level 5 the level of conceptualization required by the thematic approach to the content necessitates an indepth study. It is therefore strongly recommended that Modules 1 and 3 or Modules 2 and 3 be taught at this level.

SECONDARY 5

THE SEARCH FOR MEANING

To deepen the students' awareness of the purpose and meaning of life both for themselves and society.

MODULE 1

THE HUMAN QUEST AND THE BIBLE

INTRODUCTION

Throughout the ages, humans have never ceased to seek a purpose and consequently a direction for their lives. The Bible is a chronicle of the Judaeo-Christian search for meaning.

Module 1 is designed to examine biblical themes that are related to this human quest. A survey approach to biblical literature is taken with a view to helping the students acquire a deeper understanding of the person's search for meaning.

In this biblical module, the student will look specifically at the integration of the sacred and the profane in the life of one Old Testament character and in the life of Jesus. The student will then explore the biblical basis for a meaningful human existence. The module concludes with a study of the relationship between death and the message of hope as found in the Bible.

THEME: **The Search for Meaning** LEVEL: 5
TOPIC: **The Human Quest and the Bible** MODULE: 1
GENERAL OBJECTIVE: **To develop an awareness of the human quest for meaning as represented in the Bible.**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
The student will be able to:	The student will be able to:		
1.0 demonstrate an appreciation of the view of life presented in the Bible	1.1 analyze the view of human life presented in the Bible by identifying the attitudes towards life expressed in Genesis and the Gospel of John	1.1.1 **Views of Human Life** attitudes towards life expressed in: – Genesis 1-3 – John 1: 1-18	3
	1.2 recognize the interrelatedness of secular and religious life in the Old Testament by illustrating how this relationship is expressed in various events in the life of one Old Testament character	1.2.1 **Secular and Religious Life in the Old Testament** as illustrated in the life of one of the following: – Jacob (Genesis 25-36) – David (I Samuel 16 – II Samuel 24)	4
	1.3 recognize the interrelatedness of secular and religious life in the New Testament by illustrating how the relationship is expressed in various events in the life of Jesus	1.3.1 **Secular and Religious Life in the New Testament** as illustrated in one of the following: – the seven signs of Jesus (John 2-11) – the Parables of Jesus	4
2.0 understand the ethical basis of living as expressed in biblical writings	2.1 recognize the significance of justice in relationships by identifying expressions of it in various biblical writings	2.1.1 **Justice** examine the following expressions of justice: – as righteousness (Genesis 38) – as equality (II Samuel 11-12; Matthew 7:1-5) – as retribution (Genesis 6-9; Romans 2) – as equity (Matthew 5; Colossians 1)	4
	2.2 recognize the significance of love in relationships by identifying expressions of it in various biblical writings	2.2.1 **Love** examine the following expressions of love: – love for others (Luke 6:32-35) – love for God (Deuteronomy 30; John 15:1-17) – God's love for humanity (Hosea 11; John 4:7-12)	4

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOT-MENT
3.0 understand biblical expressions of hope for humanity	3.1 understand the concept of atonement in the Bible by giving examples from the Bible of sacrifice and offering	3.1.1 **Atonement** – Old Testament: daily and festival sacrifices (Leviticus 1-7) – New Testament: the sacrifice of Jesus (Matthew 26-27)	4
	3.2 understand the concept of salvation by identifying its expression in the Bible	3.2.1 **Concept of Salvation** as deliverance: – communal (Exodus 12-15) – individual (John 3:1-21; James 2:14-26)	3
	3.3 recognize biblical views about the destiny of humanity by identifying them in at least one apocalyptic writing	3.3.1 **The Destiny of Humanity** at least one of the following: – Daniel 7-12 – Mark 13 – selections from the Revelation of John	5

MODULE 2

THE RELIGIOUS QUEST

INTRODUCTION

Questions concerning the quality of life and what lies beyond life have confronted and continue to confront every individual and every society. The constant search for answers to these questions constitute the essence of being human.

This secondary 5 module examines three significant questions: "What must I do to live life meaningfully?", "What happens when I die?" and "How are the spiritual needs of the individual expressed today?". The aim of the module is to provide an opportunity for the students to explore these significant questions. The emphasis, therefore, is on the plurality and commonality of statements which respond to these questions.

The module begins with a study of what various traditions believe to be the way to attain self-fulfillment. The student will then explore views about death and the hereafter. The module concludes with a study of contemporary religious trends which respond to the search for meaning today.

THEME: **The Search for Meaning** LEVEL: 5
TOPIC: **The Religious Quest** MODULE: 2
GENERAL OBJECTIVE: **To develop an awareness of the religious quest for meaning.**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
The student will be able to:	The student will be able to:		
1.0 demonstrate an appreciation of various beliefs about what constitutes life's ultimate goals	1.1 recognize the belief that fulfillment is realized in attempting to live in harmony with nature by illustrating this belief in Taoism and/or in the tradition of at least one of the Native Peoples of Canada	1.1.1 **Harmony in Nature** as expressed in one of the following: – Taoism – Native Peoples of Canada	2
	1.2 recognize the belief that salvation is attained through discovery and fulfillment of God's purpose for life by explaining this belief in at least two semitic traditions	1.2.1 **Discovery and Fulfillment of God's Purpose** as expressed in two of the following traditions: – Judaism – Islam – Christianity	4
	1.3 recognize the belief that fulfillment is attained by adhering to a prescribed form of behaviour by illustrating this belief in at least two eastern traditions	1.3.1 **Prescribed Form of Behaviour** as expressed in two of the following traditions: – Hinduism – Buddhism – Shintoism	4
	1.4 recognize the belief that meaning is achieved through advancing the good of society by illustrating this belief in Marxism and/or Confucianism	1.4.1 **The Good of Society** as expressed in one of the following: – Marxism – Confucianism	2
2.0 demonstrate an understanding of the variety of beliefs about death and the hereafter	2.1 understand the belief in the transformation of the self from one form to another by explaining this belief in Taoism	2.1.1 **Transformation** as expressed in Taoism	2
	2.2 understand the belief in permanent extinction of the individual by explaining this belief in some contemporary secular thought	2.2.1 **Extinction** as expressed in some contemporary secular thought (e.g. literature, philosophy, music)	2
	2.3 understand the belief in reincarnation by explaining this belief in at least two eastern traditions	2.3.1 **Reincarnation** as expressed in at least two of the following traditions: – Hinduism – Buddhism – Sikhism	4

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOT-MENT
	2.4 understand the belief in resurrection by explaining this belief in at least two semitic traditions	2.4.1 **Resurrection** as expressed in at least two of the following traditions: – Judaism – Christianity – Islam	4
3.0 demonstrate an understanding of contemporary religious trends	3.1 analyze at least one contemporary religious trend by outlining the nature and purpose of the movement	3.1.1 **Contemporary Religious Trends** analyze at least one of the following: – Ecumenism – Cults – Neo-conservatism in Religion	6

MODULE 3

THE QUALITY OF LIFE

INTRODUCTION

The search for meaning during adolescence is within the context of an intense search for identity. Interpersonal relationships and vocational choices form the background to this stage of development and are intimately related to both the quality and meaning of life.

In this third module of the secondary 5 programme there is an examination of what is meant by the quality of life for the individual and society. This module considers human dignity and freedom as two additional moral principles which have particular relevance to the decisions which adolescents are expected to make. The students will explore topics related to the importance of these moral principles.

Emanating from an indepth study of human dignity and freedom, relevant moral issues are examined. The module concludes with a survey of ethical theories.

THEME: **The Search for Meaning** LEVEL: 5
TOPIC: **The Quality of Life** MODULE: 3
GENERAL OBJECTIVE: **To develop an awareness of the quality of life both for oneself and for society.**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
The student will be able to:	The student will be able to:		
1.0 appreciate the principle of human dignity	1.1 know the meaning of human dignity by identifying various views about the value of human life	1.1.1 **The Meaning of Human Dignity** examine various views about life: – life has intrinsic worth – life has relative worth	2
	1.2 recognize various dimensions of human dignity by illustrating how it is expressed in society	1.2.1 **Dimensions of Human Dignity** as illustrated by the following: – personal (selfworth and caring) – interpersonal (conventions) – legislated (laws, charters)	3
	1.3 analyze at least one topic related to the principle of human dignity by outlining various issues involved	1.3.1 **Human Dignity** examination of one of the following topics: – Human Exploitation, Euthanasia, Abortion, Violence and Nonviolence, the Rights of the Elderly	6
2.0 appreciate the principle of freedom	2.1 know the meaning of freedom by describing its various dimensions	2.1.1 **The Meaning of Freedom** – as described by license, responsibility, rights, equality	2
	2.2 understand concepts about the freedom of the person by explaining various views about the person's ability to choose	2.2.1 **Freedom of the Person** as illustrated by the following: – free with no constraints – free with constraints – not free	2
	2.3 recognize various expressions of freedom in society by illustrating how freedom is upheld	2.3.1 **Freedom in Society** as illustrated by the following: – conventions – legislation	2
	2.4 analyze at least one topic related to the principle of freedom by outlining various issues involved	2.4.1 **Freedom** examination of one of the following topics: – Censorship, Ethnic and Cultural Rights, Right to Privacy	6

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
3.0 demonstrate an understanding of various ethical systems	3.1 understand various views of living by summarizing at least three ethical theories	3.1.1 **Views of Living** as expressed by the following: – person-centered ethics – natural law ethics – theistic ethics	6
	3.2 recognize the function of ethics by illustrating its relationship to the development of a way of living	3.2.1 **The Function of Ethics** as illustrated by the following: – a theory of right and wrong – norms for behaviour – framework for the development of a personal philosophy of life	2

EVALUATION

a) General Statement on Evaluation[1]

The evaluation of student progress toward desired objectives is essential if teachers are to help students learn. Subject matter, instructional activities and strategies are to no avail if teachers have no systematic way of assessing the individual's performance or rating the effectiveness and appropriateness of particular methods or items of content. When teachers evaluate student progress, they are judging whether certain changes have occurred, or certain objectives have (at least to some extent) been attained.

The question of why and when students should be evaluated can be clarified by examining the two types of evaluation that form the basis of the teaching/learning process:

— Formative evaluation takes place almost daily in the classroom and responds to the immediate needs of the individual student. Such evaluation provides the student with specific feedback as to the degree to which certain skills and knowledge have been mastered. Formative evaluation is used to determine how well the student is progressing toward attaining specific objectives (i.e. Intermediate Objectives) and helps to pinpoint areas of misunderstanding, thus allowing the teacher to take action accordingly.

— Summative evaluation takes place at the end of a unit, module or at other specified times. Whereas formative evaluation provides feedback as to what is to be learned, summative evaluation provides feedback as to what has been learned, and to what extent objectives (i.e. Terminal Objectives) have been attained.

The objectives stated for each level of the Moral and Religious Education programme identify what is to be evaluated. Stated in cognitive and affective terms, the objectives not only present the knowledge and skills to be mastered, but also indicate the attitude and values that will foster their attainment.

Evaluation in the cognitive domain lends itself easily to various forms of oral and written assessment. The key to evaluating the affective domain lies in the realm of teacher observation. Although the acquisition of certain values and attitudes cannot be accurately measured, teacher observation of work habits, classroom participation and involvement form an important part of the evaluation procedure. The students must also be encouraged to take responsibility for their own development by providing feedback to peers and by evaluating personal progress.

b) Secondary Studies Diploma

In accordance with the **Regulation respecting the Basis of Secondary School Organization**[2], Moral and Religious Education is a compulsory course of study at Secondary 4 and 5. Two units of credit may be obtained at each level upon successful completion of the course. In order to be awarded a Secondary Studies Diploma from the ministère de l'Éducation, the student must have earned two units of credit at either of the Secondary 4 or 5 levels.

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1 A more detailed discussion of the aims and objectives of evaluation as well as suggested methods may be found in the Curriculum Guide accompanying this programme (Document No. 65-2510A) and in the "General Policy for Educational Evaluation" (Document No. 16-7500A).

2 See Document No. 16-0062 "Règlement concernant le régime pédagogique du secondaire".